[GEIDAM]

The second category is the tradesmen. They depend less on a special craft ability than on their general skills in buying and selling at a profit. Through their knowledge of the operation of the economic system they assist in the distribution of goods, and earn their livelihood by taking for themselves a percentage of the value of goods which pass through their hands. The tradesmen and the craftsmen are two specialized groups within the social system of the town of Geidam whose activities are largely centered within the economic sphere of Kanuri culture. The third category of specialists typically found in an urban community are specialists in maintaining the bureaucracy, and though there is an economic component to their activities, these fall more properly within a consideration of the political organization, so that discussion of the role of this group of specialists will be deferred.

Table III lists the major types of craftsmen found in Geidam, and notes in addition whether they are organized under a single head, whether they are localized in one section of the town, and the extent of their participation in the market. The seventeen types of craftsmen listed in Table III are all full-time specialists. They are highly skilled at their crafts, and no Geidam man would attempt to perform for himself the services, or to manufacture the products, which the craftsmen supply. Eight crafts in Geidam are each organized under a single head. The head of a craft group such as the barbers, or the butchers, is appointed by the Ajia of Geidam and is given a kulugu as a mark of office.

[TEXT CONTINUED ON PAGE 138]

[GEIDAM]

1. Religious specialists.

792 The prototype of the religious specialist is the Malam.
872
875 As noted earlier, anyone who has studied the Koran is referred
[463] to as a Malam. There are only thirty or forty Malams in Gei
[462] dam, however, who devote themselves solely to Koranic studies and to the traditional role of teachers of the young. These full-time Koranic Malams have pupils living with them in their compounds, many sent into Geidam from the small surrounding
[876] villages where there are no Malams. Others, children of Geidam residents, are sent each day to the Malam, where they are taught prayers and where they repeat in group chants sections
[292] of the Koran read to them by the Malam. Young pupils of a Malam
[735] are distinguished by their garb: they wear goatskins over one shoulder and carry a begging bowl. Every evening, after the evening meal, they appear on the streets begging for their Malam in the name of Allah.

792 The title of Gonyi is given to very learned Malams, who
[554] have learned the entire Koran by heart. There are very few
793 Gonyis in Geidam. In addition to the Malams and Gonyis, there are three religious specialists who occupy distinct statuses which are given recognition by the traditional political author-
[893] ities. These are: the Alkali, and the two Imams. The role of Alkali is concerned with law and political organization as well as with religious practice, and has already been discussed in
[192] connection with political organization. The role of Imam (the word Liman is used in Kanuri; from the Arabic al-imam) is solely a religious role, but it receives political recognition.

793 a religious role, but it receives political recognition. There are two Limans in Geidam. One Liman leads prayers on religious holidays, and is called Liman Ngumaribe (ngumari means religious festival); the other leads the communal Friday prayers and is called Liman Zamabe (Zama means Friday). The Liman Ngumaribe conducts prayers twice each year, at the two most important [782] festivals. When Yerima Mustapha became Ajia of Geidam, he instituted the practice of public communal prayers on the dandal each [884] Friday. This is frequently--though not always--done in Kanuri towns, and had not been the customary practice in Geidam when 793 Kaigama had been Ajia. Yerima made inquiries as to who was con-
634 sidered the most respected Malam in Geidam, and appointed that
297 Malam as the Liman Zamabe of Geidam. The new Liman Zamabe was
554 given a kulugu and a burnoose as marks of office. Though the Liman Ngumaribe had previously held his office under Kaigama, Yerima also gave him a kulugu and a burnoose when he came to Geidam.

2. Religious Festivals.

796 The month of Ramadan (April 2 to May 1, in 1957) is spent
785 in fasting. During that time neither food nor water is taken
183 into the mouth from sunrise to sunset. All Kanuri above the
561 age of fifteen or sixteen keep the fast. For several years before that boys and girls keep a modified fast, in which three days of fasting are followed by nine days in which the fast is not observed. In Geidam all Kanuri outwardly keep the fast, al-